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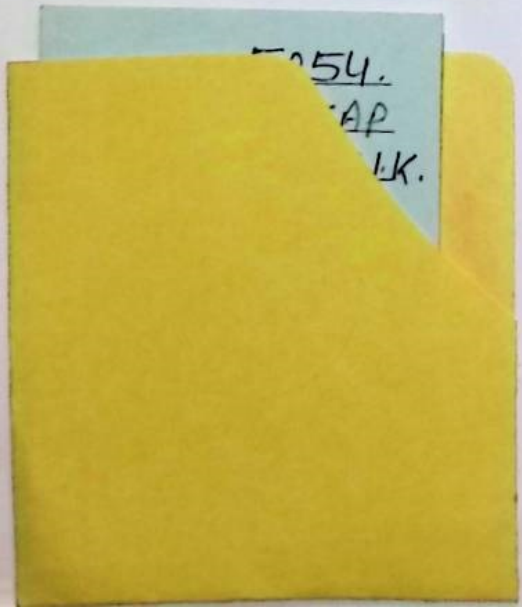

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Jainism

Jainism is there in the universe since innumerable years and will remain there for innumerable years, that is, it is there forever. Since there is no beginning there cannot be any end; it was, and it is, and it will be there permanently. Its principles have always been there permanently. The basic central principle of Jainism is Atma. Any human being born anywhere in this universe, belonging to any sect. or religion who is able to control love and hate, and attachment, jealousy and who is able to destroy all its enemies of Atma (i.e. Karma) will be able to achieve Moksha. With full faith in principles of Jainism and putting them in practice in strict manner, one is able to achieve Tirthankar's status. Tirthankars were there in the past and will be there in the future. They will be there for innumerable years.

After achieving the status of Tirthankars, he preaches the principles of Jainism and explains ways and means as how to destroy love and hate, attachment and jealousy and karmas of human beings. Since they, the Tirthankars are founders of Dharma- Tirth, they are called "Tirthankar".

NO LOVE (Raag), NO HATE (Dwesh), NO ATTACHMENT, NO JEALOUSY, Devoid of all lust and lustures of the universe (Vairaag), and one who has known and seen all objects of lust and lustures of people and also known how to conquer them is known as "Arihant".

In this (Sansar) wordly life innumerable living beings are born and also die. This cycle of life and death is there continuously for innumerable years. This cycle of continuous life and death is the most painful process of this universe.

Human Beings are entrenched in this process, where would one find happiness?

This cycle of life and death is relevant to life spell. Once that is spent, death is bound to occur. Since Atma is attached to karmas, death occurs of body which is involved in the cycle of life and death and not of Atma. So, Atma is in the body of life, it is said in the casual manner of wordly affairs, that life is born and life is dead. Atma never dies, the Body born of a human being moves towards death every moment. Since its birth, till such time as life's spell is destined to complete.

During such small period of life it is most difficult as to whom to love (Raag) and whom to hate (Dwesh). During spell of life if I have very sincerely and severely adopted love (Raag) and hate (Dwesh), created enmity, involved in various sinful acts, willfully involved in activities of personal desires and greed and to satisfy them, then my passing to next birth would be painful and full of suffering. So, as long as Atma is full of Karmas, this cycle of life and death is inevitable.

After many good Karmas (good deeds) I have been endowed with human life. I must do everything possible to free my Atma of Karmas. I have lived for myself, my families and relatives. Now I must live for my Atma to achieve Moksha. It is essential to be engrossed totally with body and mind in religious concentration, denouncing wordly affairs when approaching death. At that time if one can achieve this you are ready not only to die but are ready to embrace death peacefully.

In order to stop this cycle of birth and rebirth. Atma will have to make tremendous efforts and with strong determination put all and everything of religious teaching into practice.The road leading to Moksha is very hard, painful and difficult but is not impossible to achieve.We have to follow the preachings and teachings of Shri Tirthankar Bhagawant with great determination of mind and lots of sacrifice and bear the pains of following his ways with great patience without any ill- will towards anybody and with balanced thoughts (Sambhavana).

In this world the main reasons for pains and misery is because of always having more hopes, expectations and also more selfish greed of materialistic world. The more you satisfy the hopes, greed and wishes, the more it grows with more expectations. There is no end to it. The correct path to become happy is to be satisfied and if possible to get rid of hopes, greed, expectations. Once having got rid of hopes, expectations and greed and also of persons, relatives and wealth, you try to get rid of your material expectations. They really disturb your balanced mind and make the mind wavering and unstable. Slowly and steadily you should reduce the attachment, hopes, expectations and greed. Once the process starts to control your mind , once stability is achieved ,you can divert your mind to acquire more knowledge and concentrate more on stability, You will feel more satisfied with your self.

Mind and vision both should concentrate on Paramatma (Divine). Mind should not get thoughts of this world and eyes will not see the world. Once the mind stops seeing and thinking of the world ,the happiness and irritations and unpleasantness would not be there.Then you will attain a position of stable, balanced (Sambhavana) Atma. You will feel in yourself the presence of Atma.

There should be intense desire to relieve my Atma surrounded and controlled by Karmas. For that one must do lots of Tapas and acquire lot of knowledge.

Desire to renounce the world and to live to achieve Moksha is a sign of an enlightened Atma. The process begins with the renounciation of wordly affairs and ends in achieving Moksha.

Atma is surrounded by eight Karmas, Such as knowledge, vision, attachment, obstacles, name, birth, life span, painfulness. Happiness and pains, life and death, knowledge and ignorance and different types of births are because of above eight karmas. As soon as your Atma has destroyed the above Karmas, it can achieve Moksha.

Knowledge governs your mind. Character keeps the Atma entirely pure.True knowledge, vision, good character are ways to achieve Moksha.As soon as heavy burden of karmas on Atma is reduced, the inclination towards love and hate, attachments and jealousy is reduced and starts getting destroyed then only the Atma is enlightened with faith, true knowledge and true vision. Atma loves teachings of Tirthankar and starts disliking wordly activities and that is the beginning of renouncing the wordly activities. The atma moves towards spiritual happiness. In his Atma,a fountain of kindness and of love springs for miserable beings. To a certain extent it calms down various human emotions, It also controls anger, arrogance and conspiracies. By seeing truth and knowledge, Atma is moved to learn more about religion and is determined to put them in practice.

A religious minded being observes the following twelve rules and puts them in practice.

1. Not to kill any living being knowingly or unknowingly, directly or indirectly.
2. Not to tell a lie so that it can kill any living being.
3. Not to steal anything.
4. Not to have any extra marital relations.
5. To restrict movements in different directions.
6. To restrict use of available instruments of utility.
7. To restrict accumulation of wealth.
8. To observe strict Ahinsa. Not to give instruments of death, not to encourage use of such instruments of death and not to trade in such sinful business.
9. To do Samayik with balanced mind and detach yourself from wordly affairs for stipulated time.
10. To restrict movements to different countries in different directions.

11. To control one's mind spiritually by fasting and other religious activities and by giving up all sinful activities.

12. With honestly acquired wealth, with faith, with respect and with devotion, one should attend to the needs of saints such as providing food, water, and other requirements.

While practicing the above principles and observing them strictly and sincerely, many karmas are destroyed. Then only a great desire is awakened in Atma to become pure by putting into practice forgiveness, humbleness, non-greediness, Tapa, truth, self-control and many other self-imposed saintly religious activities and then achieve Moksha.

Atma is attracted towards knowledge and by knowledge atma is realised.The feeling of attachment and detachment both survive in Atma simultaneously. The feelings of attachment works within its limitations over the feelings of detachment. The feelings of detachment always reduces its attraction towards worldy pleasures when the feelings of detachment becomes more active, it inspires Atma to give up wordly pleasures and renounce the wordly pleasures and become saint.

Tirthankar has placed main religion in four different sections:

1. Dan Dharma
2. Shil Dharma
3. Tap Dharma
4. Bhav Dharma

1) Dan Dharma

Saints give variety of knowledge to others to give them happiness because through knowledge only one can distinguish between good and bad. By knowing sin, you give up sinful activities and indulge oneself in good activities. The donor of knowledge helps receiver of the knowledge to attain the fullfilment of knowledge. Thus it helps both the donor and receiver of knowledge.

Not to kill any living being, not to help others to do it, and also not to appreciate while others do it. To give up Hinsa through mind, speech and action. Every living being loves his life and to let them live as destined is known as Abhaydan.

Those who are living a saintly life and observing pious living should be helped by offering them their necessary requirements.

Selfless Sacrifice and not the sacrifice with the motive to gain name and fame will destroy karma.

2) Shil Dharma

Shil Dharma is to denounce wordly love and give up all thinking of remaining attached towordly desire; To think continuously and put in practice twelve rules;To have faith and implement, selflessness and to develop friendship with all living beings.

3) Tapa Dharma

There are twelve different tapa. Six are outside Tapas of Atma and Six inside Tapas of Atma.

4) Bhav Dharma

Bhav Dharma means that what you like and appreciate and try to put in practice by Bhav i.e. in our mind only. To have true knowledge, true vision and true character, to appreciate twelve rules, to worship Tirthankar in mind, to think of miseries of this Sansar to appreciate the gunas of saints, to think and appreciate Jainism to think of how to achieve Moksha. To confess one's faults before saint (guru), to think how best to acquire gunas by remaining in contact with guru. By observing the above one achieves Bhav Dharma and the Atma achieves peace.

By giving up cruelty, Hinsa, untruth, theft, accumulation of unlimited wealth, eating habits at night, attachment and resentment and by sacrifice and Tapa, you achieve good deeds and destroy karmas surrounding Atma.

By the knowledge of Atma (self), Atma achieves peace and happiness. Inactivity may grant apparent peace and freedom, but to gain real freedom from want and desire and to attain peace from within one has to indulge in the activities that bring peace and sanity to the Atma (self) and the others around.

Those who think of happiness of wordly forms are only feeling a temporary touch of happiness but not real happiness. Atma's real and internal happiness is satisfaction. But the human being surrounded by Karma is only going after wordly happiness which is not real, and as such is never fully satisfied with such happiness. Again he is dissatisfied and again he goes after such happiness and is never satisfied. Hence with this wordly happiness one is never fully satisfied and at the end one becomes miserable. So one should denounce this world which is miserable and by denouncing and by giving it up, one is able to achieve real peace and happiness.

So, do not imagine things, there is no end to imagination. Truth is understood only by experience. Hence,by Faith and knowledge of self only, you reach truth.

To accumulate wealth one applies every possible means, good or bad and go even to the extent of hurting and destroying others. At the end, death destroys all your dreams of life. Even the small sluggishness is enough to hurt one for a long period of time.

1) Give up excessive attachment to wordly objects.
2) Respect the principle of Religion.
3) Give up eighteen places of sinful activities.
4) Accept the principle of forgiveness.
5) Give up laziness and badways and be active.
6) With a clear conscious confess your earlier sin.
7) Always respect true knowledge, true vision and true character.
8) Always concentrate on ideals of Tirthankar as a conqueror of Aham (ego) and destroyer of attachment (Raag) and hate or jealousy (Dwesh)
9) Never tell lies.

10) Never steal.
11) Never be angry on anybody.
12) Always forgive the guilty.'
13) Always behave with others with humbleness.
14) Give up dishonesty, deceit, conspiracy and untrue behaviour.
15) Never become greedy.
16) Never have extra marital relations and be always satisfied with one's own.
17) Never be excessively attached to anything.
18) Never be stubborn on any subject.
19) Never to eat or to drink at night.

To live a life actively without selfishness is the best way to destroy Karmas. By giving up all wordly activities and by living spiritual religious life one can achieve life's goal: "Moksha".A selfless and religious living not only destroys karmas but prevents further formings.

Always recite Navkar Mantra in mind. Always have friendly relations with all living beings. Never be inactive, concentrate one's mind on God and always be alert not allow any bad thoughts to enter one's mind.

Your physical conditions may not be always good, death can occur anytime, physical infirmity can also occur, your thoughts and thinking may also change, hence do not delay any good work you intend to do. During your life span when going is good do not delay what good and religious acts you intend to accomplish. During your young age when you are full of energies, you should acquire as much knowledge as you can acquire, Build up your character by putting into practice as many rules of religion as possible. Also undertake as much Tapas as you can do if your objectives in life are good, you live peacefully.

By acquiring and collecting wealth, it does not remain there forever. It is there as long as your luck lasts. As soon as luck is not there, wealth will vanish. Even if you do not enjoy or give charity or protect your wealth, the destruction is inevitable.

By giving donations and by helping others the utility of your wealth is beneficial. so it is advisable to distribute your wealth accordingly.

A PRAYER

"Oh God, by worshipping and putting in practice your principles in life, I hope to achieve true knowledge, true vision and true character, for future life to come I pray to be born again and again to serve and practice your principles". Hence under the guidance of such principles, I may be able to destroy all my karmas and achieve Moksha.

"Oh God, Give me strength to follow all your principles strictly and destroy all my karmas so as to achieve Moksha. To inspire love, towards denouncing the wordly activities and to inspire to acquire spiritual knowledge and to inspire to put them in practice. To inspire to live with five Mahavrata, to inspire to worship with full concentration, Nine Status of Parmeshwar and Ten Rules of Pure and True Religion, then Atma will be able to destroy attachments and jealousy, love and hate. Then Atma will be able to create a strong mind and will - power to achieve Moksha".

CHAPTER II

In this universe of living beings, if one wants to destroy attachments, jealousy, love and hate during one's life span, one must always try to find out gunas, (good quality) of other living beings since all have lots of good qualities (gunas) in them. One should always have one and only one object ; to search for guna's (good qualities) in the other person . Only if one concentrates on other's gunas then only one acquires gunas and achieves virtues, and full satisfaction. Shut your eyes and look inside yourself. Withdraw totally from outside contacts, and fully concentrate all your energies on the inner self. There after one can return to oneself. One will then achieve true knowledge, true vision and true character, that one is the creation of pure and true qualities.

With true knowledge and concentration one acquires good qualities (gunas) and from gunas one begets loving relations from others.

To achieve true knowledge and concentration, the mind's stability is necessary. Once the mind's stability is achieved, the mind stops roaming after outside wordly objects. Then speech and body will stop roaming about and unless and until the mind stops roaming, any amount of great religious activity will not help. Atma to achieve Moksha, to relieve oneself from all sinful activities, indulging oneself in good pure religious activity and stabilising concentration of one's mind on inside, one should go on living one's life, according to the practice prescribed by the ARIHANTS.

One recognises Atma through study of religious books and through the thinking process in the mind and by understanding and synchronising them. This opens the gates of knowledge. Atma has to undergo several stages to achieve Moksha.

Devotion to Tirthankar, doing Samayik, Pratikraman, learning religious teachings, concentration, assisting Gurus, expressing and explaining religious teachings, tapa and sacrifice will help us to destroy karmas.

By getting rid of inactivity, pride, and by adopting charity, tapa, skill, learning, writing , Ansan, and by performing different religious activities one increases one's gunas (good quality) and destroys bad habits. Make learnings a main object so that all religious activities are supported by knowledge. Acquiring knowledge should not be ignored in order to destroy our Karmas one should follow all activities with knowledge.

Do not think on subjects which encourage thoughts against Atma.Unholy sinful thoughts, imaginary and non-imaginary thinking are the mind's natural functions.They have to be controlled. Not to tell lies, not to utter unpleasant words which would hurt others, not to utter words to generate anger, pride, attachment, greed and not to criticise or praise others should be practiced by maintaining silence .To give up or to discourage the wordly activities around us, by maintaining silence of body and mind enlightens the Atma. Practice of forgiveness, humbleness, flexibility, no greed, Ahinsa truth, honesty, sacrifice, non accumulation of wealth, Brahmacharya etc.will help to concentrate on real self.

5054 In order to destroy many of the Karmas by concentrating on religious teachings, in controlling hate and jealousy, and an attitude purely guided by forgiveness, learning or acquiring knowledge concentrating on Atma, avoiding laziness, not being proud, straight forward without deception, control over desires, fairness between friends and foes, pureness in knowledge, in religious teachings, in mind and purity in character making and deep knowledge. In Atma you feel the fulfilment of the above acts as pure and permanent pleasure and happiness.

Do not be attached to one way of thought and to one way of thinking. Do not be isolated. Stay neutral. Avoid imaginary thoughts. Always remain true to Atma. Not to get attachment nor to hate. Atma should achieve such neutrality, To achieve such neutrality, destroy love and hate relationship, destroy thinking on imaginary things, never criticise anybody in this world, even the

most sinful one is not to be criticised, not to interfere in other's affairs, but to concentrate on one's Atma so merge one's self with Atma's internal nature so that you develop neutral attitude.

The pleasure of self-praise should not be thought about and also should be engulfed in the system. A person who wants to reach Moksha looks into his own faults and sees other's (gunas) good qualities only.In self-praising and in neglecting one's own (gunas) good qualities, one prevents oneself in obtaining guna .Do not be proud while preserving gunas. Do not destroy gunas and never become friendly with pride. Be humble to all living beings in this universe. To think of benefits of all living beings, not to think or act of depriving of the benefits of others, by observing the faults of others, do not pronounce their Atma guilty, not to hate and despise them but to work to benefit others should be the main thought of your mind.

A knowledgeable person always-stays on the path guided by his knowledge, irrespective of what others think. His thinking is supported by knowledge. By giving up ways of sinful activities. I have to acquire true knowledge, true vision, true character. In order not to loose objectives. "I am performing religion to destroy Karmas of Atma", should be the prime objective. All my activities should be as per the directiveness of Bhagwan. Tirthankar's teachings. To read and remember the teachings of Jain Shastra and to obtain knowledge of it and to put them into practise, so that it benefits Atma and helps to destroy Karmas.

Remove imaginations, thoughts and prejudices from your mind and to be free of them. Relieve your mind from clutches of these wordly objects. Relieve the Atma from the bondage and merge it with Atma's objectives. Make Arihant the centre of all concentration and stabilise the mind on it ; and on your mind's concentration there should be nothing except Arihant.

Physical fitness is the instrument for concentration. The target of Tapa is to control intense desires and not the body. It is prohibited to carry on Tapa if it damages your faculties.The usefulness of external Tapa depends on the progress of internal Tapa. The internal Tapa is the instrument for purifying the Atma. The Tapa is undertaken to purify Atma and destroy Karmas. The external Tapa is to assist internal tapa. Cling to the religion of humbleness and humility, throw away the craving for honour.Understand jealousy and hatred in its different forms and be prepared to destroy them. Never become Angry .Never let anger take control over your mind, never be proud, never be attached and be greedy. As long as the Atma is surrounded by Karmas the cycle of life and death continues through 84lakhs yoni's and till Atma will be free from the karmas. Anger destroys love, craving for honour destroys humbleness, Greediness destroys all the basic qualities in one. Stop the activity of deceit and be straight forward in living. Be determined to move on the path of justice, honesty and sincerity. Never commit sin by destroying one's trust. Never be greedy as it will not be able to make you remain Ahinsak and keep you away from truth, will not let you remain honest, give charity, will not let you think of good thoughts and will destroy all your gunas. Hence Anger and greediness, should be not allowed to be attached to Atma.

Your ignorant beliefs make you angry. There are two reasons for anger. One is ego and the other is pride. Stubborness and greediness produces Ego in one's self. Anger is the outcome of pride.We will have to destroy Anger, jealousy, ego and pride in order to reduce the Karmas.

To free the mind from sinful thoughts and to purify the mind by pure and good thoughts in order to control the five functions of the body supported by similar actions, the Atma acquires good karmas and controls the Atma.

Everyday satisfy your emotions and everyday they remain unsatisfied. this is the qualification of emotions. They always remain unsatisfied. One has to control emotions from enjoying functionaries of body.

An alert Atma always understands the utility of human life as the lost time of life can never be retraced. Every moment of life should be utilised to acquire true knowledge, true vision, true characte. As long as physical condition, strength and favourable atmosphere are there, then only you can perform or undergo religious activities.

You should concentrate to learn to respect others. To respect others is one of the main pillars of religion and culture. During the spell of your life practise to respect others.

Any living beings coming to your doors should be given proper and due respect. Converse with him respectfully, offer your help and co-operation as per your capacity. But never be non-cooperative, not be hateful to him. So please, do give due respect to others.

To read, to learn and listen to knowledge through which your internal Atma is enlightened . To get rid of or to be free from sinful activities. Hinsa (killings), being untruthful, theft, do not practice Bhrahmacharya and accumulating wealth - these five acts are full of sinful activity so please give them up to reduce your karmas, through mind, speech and body too, Since formation of new Karmas are prevented by Atma. Tapa helps to destroy our Karmas. External and internal tapa helps destroy many many karmas.

You have to determine to control Raag and Dwesh and also uncontrollable emotions of five functions. In order to achieve it one should always have continuous good thoughts in mind so from the strength of these continuous thoughts one can control most powerful functions of emotions. In order to keep continuously

alive these good thoughts, one should perform religious activities such as tapa, concentration, Puja, to serve others and similar activities so that the mind remains engrossed in them and is not roaming around. Get deeply involved in reading good religious Granthas (books) and study them. Hence it is the best way to control mind and keep it away from wordly activities. Hence studying and learning is the best tapa, there is no tapa better than this tapa.

Do not be too ambitious, Do not raise your expectations too high as both are short and destroyable and are for wordly activities. If you want to be ambitious and raise your expectations do it only of Atma's undestroyable wealth of Gunas.

As man's prosperity and relations are subject to changes and extinction or destroyable, so all relationships in this world are temporary, destroyable and painful, and hence one should not get attached to wordly relationships.

Free your Atma of Raag and Dwesh. Be neutral and get your Atma engrossed in the internal thinking which will help remove craving for wordly physical pleasures. Hence let Atma search inside, in order to utilise most successfully the life bestowed on us.

First instrument to perform religious ceremony is to have a physically fit body. Only if you are able to bear the strains of tapa and other religious activities with patience and forbearance and with peace in mind, Dharma is the instrument of Atma to concentrate. No living being is my enemy. My real enemies are my Karmas. By acquiring strength of forgiveness, I am able to destroy Karma. I must have peaceful mind to forgive others, Ahinsa, kindness are the qualities and pillars of Dharma. A forgiving mind is always kind to other lives. So please preserve and guard the pleasures of forgiveness.True vision, true knowledge and true character together is the road to Moksha for the performer.

Atma must have control over stubbornness and pride, entrenched in it. The more you get involved in daily wordly activities,

the move leads to ego controlling your mind, so give up stubbornness, pride, attachment, jealousy and ego so that you may become humble.

Never become proud out of which anger is born. Anger destroys love within you. You hurt yourself the most by becoming angry and you lose control over mind and actions and give lots of pain to others. Therefore. control your anger so that you do not destroy love in others.

Do not be greedy since greed is the father of all evils. Once greed controls Atma, you will not remain Ahinsak. It keeps you away from truth, makes you dishonest, takes you away from the good path in life, it stops you from performing good deeds, comes in the way of Tapchharya and charitable works. In short, greed does not allow virtues to flourish an atma. So do not become greedy.

Be humble and respect others . Anyone who comes to you for help, treat them with respect, humility and love and help them to the best of your ability and co-operate with them in every possible way.

While being in this Sansar and wordly activities it is very essential to remain faithful to one's wife and never seek pleasure outside. One should always remain satisfied with one's wife.

It is very natural to amass wealth and every possible effort is made towards that end. But one should restrict huge collection of wealth. Beyond certain collections of wealth the rest of wealth should be given in charity to enhance and enrich other people's lives.

Not to steal and never to take anybody else's property without their permission.

Where there is fear, there is no peace. So become fearless and become peaceful. A person with true knowledge does not have anything to fear about as he is open-minded and with balanced mind. He is selfless, too. So think good for everyone. Never think bad about others and hurt them. Do not hate anyone who has faults. Do not make them conscious of faults but help them to overcome them and destroy faults. Think of their welfare only.

Our body is the instrument for tapa. The objective of Tapa is to control emotions within. Tapa which hurts one's physical conditions is prohibited. In order to destroy Karmas Tapa is most necessary. Tapa destroys attachment, jealousy, anger and greed. If you succeed in achieving its objective of destroying attachment, jealousy, anger and greed, then only tapa helps you destroy Karmas otherwise it becomes pain to the body only.

If anyone gets angry or blames any one or insult anyone, one should not act in retaliation but keep a balanced mind and even do not show any displeasure. That's how you forgive everyone.

Not to criticise any one and even the sinner is not to be criticised since due to Karmas and ignorance he commits sins. At that time you must extend love, humbleness, friendship and kindness towards him.

The habit to criticise others is very difficult to give up easily but sincere efforts should be made to succeed. In order to avoid looking at faults of others, one must concentrate looking within himself so as to achieve peaceful and spiritual stability of Atma.

One must live life, keeping before one, all rightful ways of living things speak and act truthfully. Never think of bad acts, ways and means but to avoid them in order to lead your Atma on the right path.

Physical fitness and healthy physical conditions are essential for happy and peaceful living. Healthy body keeps your mental faculty also in balanced thinking power. It also helps to give good directions to your Atma to fulfil your duties and objectives towards everyone. So health should be given top priority in order to perform religious activities to destroy karmas.

One should have an inclination to sacrifice for others. Everyone looks for personal gains and acquires as much as possible but is not even prepared to part with anything from it, inspite of knowing miserable conditions and illiterate persons around. With

the only idea of helping others in their needs, one should be happy to have performed the act of religious and humanitarian deeds. Any donations or sacrifice without expecting any return is glorious quality of Atma.

In order to acquire true knowledge, one should have a stable and impartial mind. Once your mind stabilizes, it does not roam after wordly objects. Once mind stops roaming then it prevents speech and body too. Then by performing religious acts you destroy your karmas and purify your Atma. You engross yourself into good, purposeful and beneficial activities instead of sinful activities.

Acquire true knowledge and know the real form of Atma. Atma always sees the world with impartial and balanced thinking. Atma is always peaceful and keeps away from controversies, as well as attachments.

If one lives life after having put into practise above principals and human religion, one would certainly succeed in destroying Karmas. In order to achieve Moksha, one should have a strong and determined mind and struggle hard to achieve the objectives.

Peaceful Death

Physical form of body is bound to die its natural death. Every Atma knows that one that is born is moving towards its death since birth. That process is inevitable. Knowing that death is certain and inevitable, one is not prepared to accept the fate. Every moment of life takes one towards that end. So as long as physical fitness is there and mental faculty is still balanced to think impartially, to do good humanitarian deeds and keep Atma away from attachment and jealousy, then you should act immediately as conditions are favourable as far as physical fitness is concerned. One should act from the very beginning when you are young and full of energy and add more virtues to Atma, Otherwise as you grow older your energies decrease while reaching towards the end of your life.

CHAPTER III

Due to our Karmas moving and revolving from one birth to another birth, out of eighty lakhs births (Yoni), with great difficulty and sufferings and because of good acts during those previous births, at last one is born as a human being, even though it is very difficult to get a human life. One is born in the family who believed deeply in Jainism, preached by Param Pujya Tirthankar Bhagwant. By my good acts of previous births I became follower of Tirthankar. I consider myself to be very lucky to have been born as a human being in a family who believed strongly in Jainism.

Parents are directly involved in guiding children in accumulating virtues and its importance during the span of their lives. Many good virtues, values and many more things taught by parents help them tremendously during the course of their lives. A Child learns from his parents, from his teacher at school. Later in life he learns spiritual and religious values and teachings from a religious Guru. It is said in our religion that true knowledge can be achieved through a guru only. Hence you have to acquire spiritual values and principles from a selfless Guru. What we have learned during our childhood and younger days always guides one properly during one's life. It is very essential that one should be given true proper knowledge of true values and principles of life and of religion and how best to put them into practise so as to enrich one's life with humanitarian deeds and to live a pure, simple and honest life. It is very essential to understand the above.

Children should be very much indebted to their parents for continuously looking after their growing up requirements, helping them in their education, sacrificing their time, energy and wealth out of love, devotion and duty. Children should realize that their parents sacrifice a lot in order to raise them to be good, honest human beings. Especially a mother undertakes lots of pains and devotion to the developments of children's character and life.

Mothers suffers lots of pain during child's birth and thereafter till the child grows, old enough to look for himself. Hence the mother is always entrenched in their hearts and mind. A Mother's love, feeling and kindness is always experienced by her child. A Mother is fountain of kindness. She cannot bear the sufferings and is always ready to share them and to help reduce such sufferings. One must worship such a mother who is always full of kindness and love.

As the child grows older, his eagerness and trust to acquire more true knowledge increases. No barrier can prevent him from acquiring more knowledge. He should be encouraged to do so. He should acquire true knowledge to build his character, to be true to the religious principles and try to implement them, to be helpful to others and to be human to others.

As soon as you acquire true knowledge, you should develop thinking power which is impartial and balanced. So, Atma is always ready and alert to the realities of living.

Without a proper education and acquiring true knowledge, it is very difficult to understand human behaviour and also day to day living. So it is absolutely essential to have facility to acquire true knowledge for everyone so that they can act with understanding. Knowledge always keep Atma alert, and away from (Raag and Dwesh) attachment and jealousy, and helps him in all his activities whether it is religious or social. Hence the facility should be available permanently to everyone to acquire true knowledge. One should help others in whatever capacity one can to acquire knowledge.

Atma should have true knowledge and kindness, Out of kindness, good, gentle, behaviour is born. The feeling of helping others is the outcome of the above virtue. Kind and well - behaved, one does not make anyone miserable. One also helps people to overcome their pains in whatever form they are. It is the duty of one to respect others as he would expect others to respect him. He would never hate anyone, since kindness in him would prevent him.

A Kind person always seeks virtues in others person since he always finds out virtues in others and put them in practise. One should not seek faults of others since they also have virtues. Search those virtues and adopt them in yourself. No one is perfect since one has virtues and faults, so always seek virtues in others, so that you may increase virtues in yourself. Hence develop the habit to seek virtues in others and never to seek faults. By not finding faults, one destroys hatred, unpleasantness and uneasiness.

Ahinsa is one of the main pillars of religion and should be put in practise during every moment of our lives. Always behave in a manner so as not to hurt anyone even by thoughts, words and physically. Never to kill anyone.

There should be a continuous flow of good thoughts in one's mind so that the thought of hurting anyone does not arise in one's mind. Also the thought of how best one can help anyone should constantly be in one's mind. All our thoughts, words and actions should be such that it gives happiness to others and not pain. By practising Ahinsa one destroys Karma and prevents new formations.

Unfit physical conditions would prevent one to carry out good deeds you want to do inspite of your strong internal wishes.

During the beginning of life, you have lived and worked for yourself and your family but had no time to think about Atma. But as you grow older and move towards your inevitable death you must retire from wordly activities and devote all of your time towards Atma in order to detach Atma from attachment and jealousy. Once determination and control is established, the destruction of Karmas begins and Atma is prepared to accept death when it comes. Atma is prepared to leave its dear ones when it has given up attachment and jealousy. Atma engrosses itseif in prayers and forgives everyone and gives up everything. Atma embraces death peacefully. We pray that everyone is bestowed with such peaceful death.

Instruct your family members to donate your both eyes, after death so that two blind persons can see the world. Everyone of us should perform such a humanitarian deed even after death.

CHAPTER IV

In Jainism knowledge and learning is given top priority. Even Ahinsa which is the basic pillar of the religion is placed after that, since with knowledge and learning we can put it into practice. Hence one should do whatever one can do to help acquire for one self and others as much knowledge and learning as possible. All our energies, physically, mentally and financially should be utilised to acquire more knowledge. It is absolutely necessary to acquire knowledge and understand the principles of religion and its implications and put them into practice, Without understanding the religion, practising its activities does not serve any purpose. It is only mechanical activity without any purpose. Hence everyone should acquire knowledge of religious activities from Parampujya Guru Maharaj and put them into practise. As per one's knowledge, one is able to guide Atma . Jain Samaj must have pathsalas, schools, colleges and even universities. So that its ideology can be spread and understood by many Jainism has no restrictions based on its principles. It is an unrestricted religion which anyone who has faith can adopt.With knowledge one acquires understanding which helps one to build one's own character. Till one has not acquired mental strength to enter sainthood, one should strictly follow twelve rules of human religion or Jain religion. One must follow the rules strictly during every moment of life. In order to stabilise and concentrate one's mind on innerself of Atma , the religious activities are performed. I am surrendering to Arihant, Sidhdha, Acharya and Saints who are preaching and putting into practise the outspoken religion by Arihant.

The teaching which leads you to become human and which makes one understand the process of undertanding one's inner self is religion.

NAVKAR MANTRA

1. Aum Namo Arihantanam
2. Aum Namo Siddhannam
3. Aum Namo Ayrianam
4. Aum Namo Uvajayanam
5. Aum Namo Loa Savva Sahunam
6. Eso Pancha Namukkaro
7. Savva Pavappanasano
8. Mangala Nanchh Sauvesii
9. Paddhamam Havai Mangalam

1. ***Aum Namo Arihantanam***

One who has destroyed all enemies of Atma, one who is left with no craving for anything, who has no anger, no pride, no greed, no craving for honour, who has a character of no friction,and has a pure existence is called Arihant. I bow tosuch a person called Arihant.

2. ***Aum Namo Siddhannam***

I bow to Shri Siddha one who has achieved everything.There is no difference in his knowledge and practice. It is so synchronised that it is not seen.

3. ***Aum Namo Ayrianam***

I bow to Acharaya, one who has achieved and has put into practice. His knowledge and that of Arihant is the same, but one whose knowledge becomes his practice to him I bow.

4. ***Aum Namo Uvajayanam***

I bow to Upadhya one who teaches religion and puts it into practice and lives a life which he knows and preaches and tells others to follow and makes you understand.

5. ***Aum Namo Loa Savva Sahunam***

I bow to all saints who follow the teachings of religion.

If one bows to the Arihants with heart full of devotion, he cannot become proud they have known everything and are also familiar with deep complications of life and have conquered death. I bow to them with this prayer. In this whole universe during eternal time and period.They were there yesterday and will be there tommorrow. Mind full of faith is as peaceful as at the time of concentration. If one can surrender oneself with one's heart and if one can, with full concentration, become involved deeply in one's Atma and recite **Namo Arihantanam. Namo Sidhhanam, Namo Ayariyanam, Namo Uvajayanam, Namo Loa Savva Sahunam, Eso Pancha Namukkaro, Savva Pavvappana Sano,** ***Navkar Mantra is the Mantra which destroys all sins.***

8. ***Mangala Nanchh Sauvesii***
it is best and holy to begin any new holy activity.

9. ***Paddhamam Havai Mangalam***
it is the most holy and first Mantra.

MANGALAM

During every form of activity, think of auspicious (holy) thoughts. the Arihant who has destroyed Raag and Dwesh, attachment and jealousy, is known as 'Kevali'. In Jainism 'Kevali' is the most special word. It means it is he who has acquired total knowledge and that knowledge has no reason and that knowledge has no central spot, no origin, no support or reason or reliability is known as 'Kevali' which is permanent and not destroyable.

The more dense these auspicious thoughts become and get involved deeply in Atma, the unholy thoughts become less and less. As one's thoughts control Atma.

Jainism is the religion spoken by Kevali. It means to merge with self, so to get merged with oneself and to be steady in one's self. Not to get distracted from what I am, is religion. But in search of what I am not, I achieve failure, depression and disheartenedness. To leave self and to search elsewhere is not religion.To stay steady and stable in one's self is to achieve Moksha.The religious activities help us to reach within one's

ourselves, since one has gone away from one's self. Religious activity helps us to return back to ourselves.

The one main soul of religion is ahinsa, The meaning of Ahinsa is that I become such as if I am not there, as if I do not have any existence. My personal existence or my absence or my presence should not become so objective or imposing that my existence might create even smallest discomfort or obstruction to another. I live such a life as if I do not exist.

To be non-egoistic is Ahinsa. The more one is full of emotions,ambitious and greediness, the more hinsak one will become. By one abandoning emotions, ambitions and greediness one will become Ahinsak.

One who has no craving for living becomes real Ahinsak. Then how can he think or act to destroy other lives?To give up craving for living and accept death as inevitable, is Ahinsa which is the soul of religion. There is no friction nor enmity with others. The craving for living is the extension of territory of ownership. It is known as possessiveness. Possessiveness itself is hinsa . To be always ready to co-operate is Ahinsa.

Life is not based on negative thinking, it is based on positive thinking. All emotions are positive and capable of functioning of all good qualities of living actively and positively. One who is entrenched in Atma does not have to fight with his emotions. To know one's internal strength in itself is control. When one is able to control emotions from every direction then only can one be able to live positively.

MOTIVATION

A human being born on this earth is born with a mission for his human brotherens. The mission is to enlighten one's mind and live for oneself and also to live for the betterment of fellow human beings at the same time.This is possible only if one motivates one's mind and soul to develop and work for what is best in oneself.

By giving top priority to struggle. In order to achieve best in oneself so that not only oneself but other human beings are enlighted by one's sincere efforts. Motivation is always there but it has to be deployed to grow and develop in all directions to the best of one's ability.

The motivation to live the way one wants and knowing one's likes and dislikes, one must make all efforts to take out the best in oneself.

As one grows up, one wants to be master of all and everything. But one should know one's limitations, likes and dislikes then accept the outcome with a balanced mind.

Growing and thinking process differentiates one's abilities in every field of activities. Hence the real practical aspect of motivation in life begins now.

The first priority to motivation in life as one grows is to keep oneself physically fit and be able to do what one wants to do with great ease and also be able to stretch enough to fulfil and achieve one's motivation, From the very beginning of one's childhood one must adopt oneself to physical activities, physical exercises and sports. This must be a compulsion to one's mind to motivate it to physical fitness of body.

The second motivation in life, as one grows, is total devotion to Education. Between childhood and adulthood one's motivation varies and swings like a pendulum from one to many aspects of motivation. During this most critical period one must decide one's priorities as per one's capabilities. No motivation or your abilities to motivate one self in different activities should be neglected. On the contrary one should make all efforts to be after and achieve them. To motivate and achieve academic education as wall as education of mind in different departments or branches to the best of one's abilities.

Along with one's motivation to physical fitness and academic education, there are many more other activities or motivations in life such as reading, writing, social activities, travelling, etc. As one comes near to the end of one's academic education, one must most sincerely adopt one self to the priorities of motivation. After having acertained one's capabilities in the sphere of one's likings, one must put in all ones efforts very sincerely to achieve ones objectives.

After completion of academic education, one motivates oneself to earn one's livelihood and settle down in life. One pursues very hard to achieve one's objectives. Life is full of success and failures. One must never forget not neglect one's objective and motivation in life. One should be satisfied to have achieved whatever one could as per one's capabilities and prepare oneself for further progress.

The motivation in life should constantly be there in one form or another in one's mind so that one is always prepared and ready to direct one's mind and body towards achieving them. Mind should always be alert to motivate to do something one have always loved to do in life.

During the course of one's life, the objectives and motivation should always be kept before one's self whether it is during business activities., physical activities or sporting activities or reading and writing activities etc. One's mind should always be occupied in the activities one has loved to do most. One should not allow the mind to drift aimlessly, but always persuade it to do the things it has always loved and enjoyed doing.

An aimless and drifting mind always invites troubles for oneself mentally and then physically. An easy prey and an invitation to depression.That is most dreadful and painful too,One should avoid to be involved into such a state of mind where depression starts entering into your mind.

In order not to allow depression even to enter your mind, One should motivate and always keep motivating the mind to be occupied with the objectives of your hearts desire and likings and everything one wants to do to enrich not only one's life but also others too.

You should never allow your mind to remain idle and help it to drift aimlessly but always keep your mind busy doing things you love most, Doing things one enjoys most so that the pleasure and the happiness one gets out of them satisfies one's heart and mind.

There are thousands of things nature has left for one to work for and achieve. Nature has bestowed on one many good qualities which one can fruitfully utilise for oneself as well as enrich other peoples lives. Have faith in religious principles and put them in practise in every walk of life which will keep one's mind occupied and busy. It will satisfy your heart of having done something for humanity. That will prevent depression entering your mind.

Never allow depression to enter one's mind since it will not only destroy whatever best is within one, but also drive one towards acts which one despises the most. Depression creates a state of mind where one is lost within oneself and also losing confidence in oneself. It means not performing and stagnating oneself and destroying one's capabilities to perform to the best of ones activity.

In order to destroy depression one should not allow one's mind to remain idle and drift aimlessly and never to loose confidence in one's capabilities to perform. But one should keep ones mind always motivated to do one thing or another which one is capable of doing and which one always loved doing. To achieve them, struggle constantly to the best of one's ability without worrying about success or failures. So that one has the satisfaction of having made sincere efforts.

Always occupy one's mind to search for series of motivation in life. Make sincere efforts to pursue them so that one may find direction to achieve one's motivation successfully and keep one busy and live fruitful existence for the benefit of humanity for which one is born on the universe.

GOOD THOUGHTS

1. The flow of knowledge should be continuous like the flow of ganges. So that Atma can detach itself from Raag and Dwesh (attachment and jealousy).
2. Forgiveness is best Guna of Atma and prevents hatred.
3. Do not allow ego to reside in your Atma, it would encourage hatred and build up Karmas.
4. Life is too short to grind bad thoughts. Only encourage and collect good thoughts.
5. No man is perfect. Hence accept one's short comings and to improve on it.
6. Never tell lies ,as to hide one lie, one will have to lie many times.
7. Real pleasure of Atma is to work for others.
8. Peace of mind is in flexibility and not in controversies.
9. Peace of mind is living with nature.
10. Remember the past only if it gives pleasure otherwise forget it.
11. Ignorance and pain of Atma is removed by the light of knowledge. Hence knowledge is a must.
14. If we give up our selfish interest and do everything for others, we really practise human religion in true form.
15. Self confidence can achieve anything in this world. Hence it is essential to create self confidence.

16. Not to speak such words or to act that might hurt others.

17. As you do love happiness, others also love happiness. As you do not like pains others also similarly do not like pains.Hence think of others happiness and be careful not to hurt them.

18. Give up Anger as it only hurts you more.

19. Spread love to all lives.

20. Love your parents and bow to them since their blessings are for our well being.

21. Anger destroys one's Gunas (qualities). During Anger we would be likely to speak and act in a way which we regret later on.

22. Remove prejudice otherwise you would not be able to think impartially.

23. Physical fittness is a must for good religious acts and for all wordly actions.

24. Enmity increases enmity but by forgiveness you achieve peace.

25. Destroy ego and control Anger.

26. Give up pride, be humble and respect others.

27. Anger is born out of being proud and destroys love.

28. Do not be greedy, it will prevent you from doing humanitarian deeds.

29. Do Not take anyone's objects without owner's permission.

30. To Destroy Karmas. Tapa is inevitable.

31. Death is inevitable. Hence try to achieve peaceful and quiet death.

32. Every human being should be considered as friend and no one as enemy, try to reduce other person's miseries.

CHAPTER V

KNOWLEDGE

First priority is given to acquiring knowledge and then Ahinsa. In our religion top priority is to acquire true knowledge. Since a person without knowledge is like a boat, caught in storm at mid-sea without a captain to guide. So one's Atma can be guided on proper path by true knowledge. Hence importance of acquiring true knowledge is limitless. Acquire as much knowledge as you can so that one can guide one's Atma.

One has to struggle hard to acquire knowledge of many more varieties of subjects such as how to live a pure and honest life, how to achieve Moksha for one's Atma. Guru will give you knowledge, so you have to acquire knowledge from Param pujya Guru. After acquiring knowledge you have to learn to think about it and how best you can put the knowledge into your everyday living. The knowledge thus acquired should be put to use to distinguish between right and wrong good and bad and to perform good deeds during our life span. To understand to think with balanced judgement so that you can guide your Atma to perform humanitarian deeds. 5054

If one after acquiring true knowledge is able to live one's life with balanced thinking, he will be able to destroy attachment and jealousy and will be able to lead one's Atma towards Moksha.

Hence everyone of us should be able to obtain every facility to acquire knowledge and it becomes our pious duty to see that everyone receives such facilities and everyone of us help others to obtain such facilities. Hence I humbly request everyone to help others to acquire true knowledge.

HUMANITARIANISM

Humanitarianism is the religion of Atma. One must fulfil one's duties towards other humanbeings with a balanced thinking. One is always used to thinking for himself first. But if one wants to implement human deeds during one's life span, one must learn to think of other's first and then only one will be able to implement

human religion. One must also learn to put one's self in another person's position and shall think so that one can develop fair and just judgement. One must destroy attachment and jealousy karmas of Atma by giving top priority to implement human religion.

AHINSA

Ahinsa is the best of any religion. It gives a guidence to live peacefully with each other. Ahinsa means not to kill any living being. This principle is explained in details in Jain religion. Not to hurt or to give pain to any living being even by thought, words and deeds. During our daily activities we may commit hinsa knowingly or unknowingly and to beg for forgiveness for the same.

Except our religion most of the organisations of other religions are in one way or another connected with Panjrapole. Our attitude is such that once we save a life and put that life in panjrapole our duty is over. But we forget that almost all the panjrapoles are suffering financially and recuring continuous heavy financial losses. So it becomes the duty of a religious person to help the panjrapole to obtain self sufficiency in maintaining its activities and be always connected with it to help them financially.

In our temples today, hinsa is committed by using excessive flowers than required. It is explained in detail how naturally acquired flowers only can be used to minimise hinsa. one must use only one flower for Puja. To use lakhs of flowers for Decoration is not of advisable in order to avoid hinsa. There are lots of living insects in flowers which will die, so one must prevent such hinsa by not using excessive number of flowers.

By stopping excessive use of Agarbatti and Diva, one must prevent more hinsa. Ask your Atma that the main pillar of our religion is Ahinsa then when one observes such kind of hinsa in our temples, how one can have thoughts of destroying karmas.

Think of Tirthankar Bhagawant who has given up every wordly object and denounced the world, does not require outward decoration of excessive flowers and ornaments to inspire feelings of sacrifice, and ahinsa to destroy karmas.

EGO

Ego in our self is the biggest enemy of Atma. So to control Ego should be our first religious act. To achieve it one will have to struggle through every moment and activity of life. Once ego controls Atma, he usually loses control over anger. Then one is unable to judge and decide impartially with balanced mind. Hence one's Atma is led towards bad acts and hurts others in the process he accumulates lots of karmas and has to suffer. One is always tempted to blame others even for their own bad deeds. So please do not allow Ego to control one's Atma and mind so that you can judge and decide impartially with balanced thinking.

To give up pride, abandon stubborness, prejudice, insistancy. To destroy Ego, think as if you are not there. Then only the feeling of proudness of Ego will slowly subside.

Do not hear your praises, and if you have to hear, do not be very happy about it and if one critize your faults, do not be angry and abuse anyone.

TAPA

Tapa means sacrifice or to give up. Tapa usually means giving up of food and fasting. It means to be away from daily routine activities of life. During Tapa one should think inwards of Atma and how best one can be rid of attachment, involvement and jealousy. Also concentrate keeping idol of Shree Tirthankar Bhagawant before you. By giving pains to the body by tapa you cannot uplift your Atma.

PUJA

You can perform puja on tirthankar who has achieved this status. He is Bhagwant who has achieved his status. Only his idol is entitled for puja and nobody else. The word Bhagwant should not be used before or after anybody else's name who has not achieved this status. To use the name of tirthankar for wordly activities is not allowed as per our religion.

After performing due ceremony, the idol is placed in the temple for Puja. By puja one prays that please give me strength and will power to destroy our old karmas and living our life as per your dictates of the religion in order to achieve moksha.

Saints, who have given up the wordly activities and are performing and living as per our religion to whom we bow down but Tirthankar Bhagawant is only for puja.

The members of Jain Sangh are very respectable. They gather around Shri Guru Maharaj to acquire true knowledge. But Tirthankar Bhagawant is only worth puja daily in order to strengthen our resolve to put into practise his teachings during our everyday activities whatever it maybe, socially, wordly business or any other activities so that we can destroy our karmas to achieve Moksha.

SAMAYIK AND CONCENTRATION

Samayik is a religious act in which you sit at one place for 48 minutes, detaching oneself from the worldly activities and to be in one's self. Once you enter into Samayik, you must not entertain any thoughts about the wordly activities. Even though it is very difficult but you must determine and train your mind by either reading religious books or by concentrating in (jap) to get rid of wordly thoughts. To prevent continuous flow of thoughts in mind, one will have to struggle very hard and get control over mind. It is a continuous effort in our life so that a day would come when we

would be come when we would be able to prevent thought entering our mind. Then only we will be able to destroy attachment and jealousy and karmas.

HAPPINESS AND PAIN

Human being passes through various conditions of life which have an impact on his mental conditions which result in his experiencing happiness as well as pain.

External happiness is felt by acquiring huge amount of wealth and ego starts controlling one's Atma. This external happiness is felt for a short and temporary period. But if one wants to feel internal happiness then one must act according to what Atma dictates not what ego dictates. One should also prepare one's mind to sacrifice anything and help another human being in every possible manner. The pleasure you get by doing such human deeds is unimaginable and can be felt only by deeds of helping others and by fulfilling your human religion.

In this world everyone feels pain in various forms. So one must train one's mind to bear such pain when it comes, with a balanced mind. By such practise the impact of pain is reduced and your judgement power remains in a balanced form and increases your strength to bear the pains.

In this world happiness and pains are inevitable. Hence if one is prepared to accept both with balanced thinking it will help destroy karmas.

ANGER

The main reason for Anger is ego. If one cannot implement one's wish whether it is right or wrong, one's ego gets hurt and loses control over one's mind and ultimately becomes angry.Even though one knows that by becoming angry, It is he who is going

to be hurt more. When one becomes angry one should leave the place and get back the control of mind and think peacefully with balanced mind after removing ego from one's thoughts. It is very difficult to act accordingly but if mind is trained it is not impossible . So control your anger by controlling Ego.

PARYUSHAN PARVA

Paryushan Parva are for eight religious days. These days are during monsoon when our Acharya Maharaj saints stay at one place during monsoon and they preach religion to us. But according to our Atma everyday should be day of Parva to understand and perform religious acts. So, if one really wants to destroy karmas, everyday of his life, even every moment of his life should be a day of Parva to fulfil his religious acts and destroy karmas.

The main purpose of Tapa and religious deeds is to get control over mind and guide the Atma properly. During the days of Parva one should think of past days and beg for forgiveness of deeds which might have hurt the feelings of others and have continued . sinful acts, and vow not to act in the same way. I also vow to destroy attachment and jealousy and karmas by controlling wavering mind and by following the ways directed by Tirthankar Bhagawant.

SACRIFICE

One must develop an attitude to sacrifice.The basic meaning is to give up for others. To sacrifice anything as per your capacity is a religion. Sacrifice should be for the sole purpose to give up without expecting anything in return. If you help another human being with the sole purpose to help to the best of your ability, without expecting anything in return it is the best Human Religion.

LIFE

After revolving around from one birth to another birth to another birth from eighty-four lakhs Yoni out of your good deeds one is lucky enough to have been born as a human being and that too in a family with full faith in Jain religion. To have both is really lucky. While living one does not realize the sanctity of the above, because one does not have time to think about it. So, we are blindly after wordly wealth, as if tomorrow will never come.Think that you have to leave everything behind when death occours, only karamas would accompany Atma. So live a life which is pure and simple, with a good character, with sincerity, with humanitarian good deeds and help every human being with every possible way to the best of your ability without expecting any return so that the atma is satisfied of having fulfilled its duties towards other human beings.

Human Religion is the greatest religion of all. Every moment of one's life should be full of human deeds even while you are performing religious acts, your business assignments and social acts. Touch of humanity should be there in your every act, that is real religion. Every human being is used to living for one's self, but when one starts thinking for others and implements thinking into actions, then one starts living a real humanitarian life.

DEATH

The death is inevitable for any living being. But inspite of knowing it one is not prepared to accept the inevitable i.e. death. The time for living your life would pass away before you realize that you have lived for yourself, and spent your whole life in accumulating wordly wealth but had not time to do anything for your Atma. Inspite of my knowing that I would die in the same way as I was born, leaving everything behind, for which I had struggled throughout my life. Whatever wealth I have, has been accumulated

during my life from society. I had no time to think about society. It should become my duty to do everything possible for the society which has helped me, when I am young and physically fit to help others. So, it must be the duty of everyone to be helpful to others in every possible manner. hhhhhsasdua

Six External Tapa are as Follows :

1. Anasan
2. Unodari
3. Vrutti Sansexep
4. Ras Parityag
5. Kaya kalesh
6. Sanlinta

ANASAN

There is no food in the body. Then the body is in its pure condition because all emotions and attentions are received and concentrated in the mind. Hence the mind is activated. That is why anansan is External Tapa and not Inward Tapa. There is no effect on the physical body of one who has achieved Inward Tapa & whose internal emotions are alive. When there is no food and even no thoughts of food then only there is a success of External Tapa of Anansan.

UNODARI

It means partial food eating. Ansan means no food and Unodari means partial food eating. That also means you should eat much less than your hunger to eat. Nature required us to eat as much as it is necessary but because of our habits,it forces us to ask for more than required. Hence, this excessive wrong hunger is never satisfied. Then when the mind forces you, you should return from that border. Everyone must decide that border line from where

the mind is being forced to eat without its consent. It must halt or stop there. `UN' is the name of place from where you return back. Unodari means the stomach is never full with food but is partially empty. Every emotion should be halted at the border[un] and that is the way to win over them.

VRUTTI SANSEXEP

Vrutti Sansexep is an activity. Define the activity of every centre of emotions, allot the same work which the centre is supposed to do. But do not interchange the work of one centre to the centre of other work. So let every centre concentrate on its centre of emotional works, so the strength of centres is consolidated at one place. Any emotion living within its centre, becomes useless. Before you achieve pure vision, the destruction of emotions must happen. But the mind is surrounded by emotions. Let all emotions work from its centre and that is the meaning of Vrutti Sansexep. The constant supervision of the mind is necessary and to wittness is his nature. That itself is controllable within oneself. All emotions transfer their experiences to mind but not any emotions should force the mind to work for itself. That is the meaning of Vrutti Sansexep. All your emotion inside yourself should be shortened and curtailed so that the contacts with the outside will be less and less.

RAS PARITYAG

Traditional meaning of Ras Parityag is to restrict or to give up taste of certain foods. It is related to tongue, mind and body functions. Any system which forces the mind to explain or forget or suppress the taste of food does not become ras parityag. If mind can remain aloof and become witness only to outside elements, then only ras parityag becomes an act of witness. For example, if you want to achieve Ras Parityag "when you are angry, then you say I can see that I am angry, when I am hungry I know that my body is hungry". When thorn enters leg. "I experience pain in my leg." This process of witness becomes Ras - Parityag.

KAYA KALESH

To give pain to body is Kaya-Kalesh. Give pain to the body. Bear the pain and with the pain, dreams of more pain, tensions and even of death take possession of the mind. Learn to accept and bear the pains of the body. Acceptance of pain should be so deep that even the pain is not felt. By accepting Kaya - Kalesh, the journey of the beginning of concentration is made complete acceptance of pain, as it is, however it is, takes away the mind from it immediately. That is the meaning of Kaya - Kalesh.

SANLINTA

To get lost in others is Talhinta and to get lost in oneself is Sanlinta. One who is completely lost in oneself and there is no movement outside.One does not have to perform any act while one (thinks) acts with oneself. When everything stands still. Activity which is necessary will continue and other unnecessary activity will stop, then body will think and become Sanlinta slowly and mind will steady itself. When the body and mind become alert then the mechanism inside will slowly lose interest in external activity and then activate only internally. It is natural in the act of sanlinta to the desire for Bhav of kindness towards the universe generate. Once this desire steadies in Atma, the inward journey starts. Sanlinta is the entrance. Without Sanlinta there is no entry into Inner Tapa.

SIX INNER TAPA

1.	Prayashchit	4.	Swadhyaya
2.	Vinay	5.	Samayik
3.	Vaiya Vrutt	6.	Kayotsarg

PRAYASHCHIT

A person who does not believe in the mistake which he committed is because of Karma looks for as if the mistake is committed by self. One who accepts the mistake as committed due to karma does Paschhatap and one accepts the mistake committed due to self committment does Prayashchit. The meaning of Paschhatap is that the same mistake may be repeated, it is the quality of live chetana and it is to be expressed before others while Prayashchit means that it does not leave you as you are but changes you, it is the quality of alive Chetana. It is to be expressed before oneself.

VINAYA

Humbleness is the outcome of vinay. When we do not look at other people's bad qualities and stop encouraging Egoism in oneself then humility is born in your heart. To respect life and accept it as it is without any condition is humbleness i.e. Vinay.

VAIYA VRUTTA

Vaiya Vrutta means service to others. Your services without any future expectations is Vaiya Vrutta. It is Internal Tapa. The service you give is without any pre-planning. While serving others there is no kind of proudness, obligation or dependency in the heart. It is Internal Tapa, only if you serve to destroy karmas . You have no other interest in it but only to fulfil obligation of last births. It is very difficult to serve with these ideology that is why it is internal tapa. Whatever we do, we do not become proud as if I have done it. That's why this Tapa is very important.

SWADHYAYA

To study about internal self is Swadhyaya. To get involved deeply in self and find out the whole world inside oneself. The real religion is to know oneself. Live with emotions, do not be lazy, always remain alert and by learning you understand that awareness and awakeness is best quality required.

SAMAYIK

To be steady in your internal mind is Samayik. The road to concentration is different and does not require assistance.

To concentrate is to be steady in one's mind that is to concentrate on whatever I am, however I am and to steady oneself about it, to live within one's mind and not roam your mind into outside. To halt movements of your emotions when awakened is Samayik. Mind's activities come to a halt when thinking in the mind is alert and you control like a boss all thoughts in your mind and not a slave to thoughts. You should achieve such control that when you want to think thoughts occur and when you do not want the thoughts, they are prohibited.

KAYOTSARG

Soul leaving the body, as if approaching death and to feel the conditions of death, not anxious and desire to hold on to the body. The defunctioning of bodily activities is accepted and the soul is prepared to leave the body. That Tapa is Kayotsarg. Body belongs to Body. Even the body is not yours, to know that it is Kayotsarg. Once you realise that I am not body but I am Atma.

Then cut the relations with worries of outside world. That is the meaning of Kayotsarg.

CHAPTER VI

After acquiring knowledge of religion(Jainism) and as per the understanding and keeping before one's mind, the principles involved, if it is put in the practice during one's life, one will be able to destroy karmas accumulated because of practising jealousy, Raag and Dwesh. Then you will also be able to halt the life and death cycle. Hence it is absolutely necessary to acquire knowledge and also to make available all necessary facilities in order to acquire knowledge.So everyone of us must acquire knowledge and also give top priority to all as much as one possibly can physically,mentally, financially and socially. As far as financially is concerned we are so powerful that we can create pathshala, schools, colleges and universities wherever required. Anyone who is able to let flow of knowledge continue unabated, builds for himself and others, temples of learning. That is why our religison has given top priority to acquire knowledge. Hence one has to acquire knowledge in the first place and give facility and help others to acquire knowledge so that one can understand what is Karma and how to destroy karmas and also how to conquer attachment,jealousy, raag and dwesh. Anyone who is able to practice such activity is able to control attatchment, jealousy,raag and dwesh and is able to move on the path of achieving Moksha.

You must give priority to spend from your wealth for acquiring knowledge. There should be Pathshala at every place where the knowledge of religion and meaning in verses or shlokas in words and spirit is given. To make pathshalas self sufficient, necessary financial arrangements must be done.

In order to settle down in this world, knowledge is absolutely necessary which is acquired through schools, colleges, and universities.So it becomes our duty that we should have such schools, colleges and universities built by us and from our vast wealth.Inspite of our having a vast amount of wealth, there are few pathshala and some of them do not have clever pandits. We should

support and make such pathshalas self sufficient financially. These pandits can teach the meaning and understanding religion to the Sangh. In order to maintain one's livelihood and stabilize oneself in the world, one should require knowledge which one can acquire through schools, colleges and universities. We must utililse and spend our vast wealth for anyone who wants to acquire knowledge, If one wants our society to follow the principles of religion with full understanding and prosper by implementing them, one should acquire knowledge and have facility to acquire more knowledge and help others in the same way by creating more schools, colleges and universities. So give top priority to acquiring knowledge and more knowledge.

After education, it is the act of Ahinsa. The straight and simple meaning of Ahimsa is to stop killing any living being. But also during our life span, one must think good of others and think of benefits of others and even not utter words which might hurt the feelings of others and not to act in a manner so as to hurt or damage or pain the other physically. These principles should be followed during every moment of one's life.

Panjrapole are most essential to keep animals and look after them and to save them from being slaughtered. In order to follow our basic religious principle, we must provide financial support to panjrapoles. Many panjrapoles are financially weak. Hence, it is our prime duty to look after every requirement of the panjrapole since we are religious minded and it is our religion to preserve Ahinsa at any cost. Ahinsa is best of religion and is soul of religion.

The way silver or gold foils(Varakh) is manufactured is very cruel and very much Hinsak. Then how can we apply on the idols of Tirthankar who were themselves followers of Ahinsa and how can we eat sweets on which it is applied ? So by using such foils made in a cruel way and by eating sweets on which it is applied one becomes a party to such hinsa directly or indirectly. So do not use such foils or eat such sweets.

Tapa is very effective religious activity. There are Six Outward Tapa and Six Inward Tapa. It is tapa through which you look inward into yourself. Tapa destroys karams and during Tap one should constantly look inwardly and think of how to control attachment and jealousy, raag and dwesh and in the process destroy them. This activity should help you stabilize your concentration on one's inner self.

All religious activities are basically for stabilizing your concentration on one's inner self. Always remain alert and get deeply involved in knowledge so that you can control all other thoughts inwardly and stop the mind from roaming outside. What I am, and however I am, one shall accept that so as to stabilise one's thoughts.

Give up Anger, egoism, greediness, attachment, proudness, jealousy. Practice religiously twelve rules i.e.Vratas.

Ask forgiveness of eighty four lakhs living beings for hurting them and think not to indulge in eighteen ways of sinful activities and if indulged ask for forgiveness and determine not to get indulged again. Do All religious activities such as Tap, concentration etc. with full faith. The principals of Jainism should be put into practise not only during religious activity but also during every moment of life's activity. If the feeling of denouncing the wordly activities gains momentum in Atma, then outward appearance does not make any difference. In order to keep it alive constantly, one should continuously think how Tirthanker Bhagwant got control over attachment, jealousy and raag and dwesh and achieved Moksha and praying that to achieve Moksha we adopt such ways and means as adopted by Tirthankar such spirit should always remain alive forever in Atma.Outside excessive decorations are not required to kindle, such spirits in Atma, such excessive decorations create feeling of attachment from which Tirthankar wants us to be away . So train your Atma in such status or

condition so that it does not require outside decorations which are helping Hinsa such as excessive use of flowers and foils (Varakh) etc. to achieve Moksha. The real meaning of Bhav Dharma is those activities which you cannot perform physically and thought about in your mind and you are mentally indulging in such activity which is called Bhav. Bhav Dharm is to destroy Raag and Dwesh and other karmas and not to create excessive decorations with the help of Hinsa directly or indirectly.

To build a temple for our Tirthankar, one must create enough financial resources to look after every requirement to maintain the temple and its activities. That is one should have enough financial resources and funds for general maintenance and activities so that the management of the temple is done without any difficulty. One should build temple for our Tirthankar from wealth honestly created and accumulated by honest ways and means and not by any dishonest, disgraceful, bad means and ways. The amount of money collected by Dev Dravya or by temple should not be used for creating new temples. The money thus collected by temples (Dev Dravya) should be used to repair, rebuild old and famous temples in order to preserve old idols of Tirthankar from being destroyed.

While thinking about the principles of religion, one should put in practice all the teachings and principles of religion during every moment of life. The living and religious activity should be synchronized with each other and cannot be different. All religious activities are towards controlling emotions of Atma and stabilizing them and through living one wants to achieve the spiritual conditions of Atma . How can they be separate ? So, religious activity is onlythe instrument. While living through every moment of life keeping before one all principles of religion, one should live life.

All life's actions should be based on the principles of religion, then only the real implementation of religious principle is effected. Vast amount of wealth should be spent only on activities of religion. One should realize that to feed some one and to help the families to maintain themselves financially is the real religious activity.The real bright side of religion is diversion towards humanitarian causes.

As per the implications of religion, the study of religion, its principle and its propagation; for education of its followers, medications, medicine and other expensive medical requirements and food requirements of its followers should be top priority, for expenditure of funds.

No person should end the day without eating two meals and every person should get education and all facilities and financial requirements of studying and should also get all medicines, medical attention and all medication required. We have enough wealth if we give top priority to the above suggestions. Then only human and religious activities can make human sufferings less and religion implemented.

One spending huge wealth after religious activity should realize that to help persons to maintain their livelihood and to help them in every possible manner is real religion and divert such huge wealth towards humanitarian works in order to brighten our religion.

If proper guidance is given to such funds which are spent after religious activities only, instead if it is directed towards benefits of society and towards humanitarian objectives, then the human society would be served with religious objective. That will be the brightest side of religion. Culture and religion has top priority in implementation of its principles, then human life would be able to survive peacefully,Such principles are forgiveness, studying to acquirements of knowledge, honesty, humbleness, charitable purpose etc.

The most important is the fitness of one's physical conditions. It should be maintained in order to implement and be steady in Atma, the principles of religion. In order to maintain physical condition alertness, medicine, medical facilities, hospitals should be available and accessible to every one so that humanitarian and religious activity continue and untimately religion sustains.

Jainism and its principles can be put into practise by everyone during his lifetime and they are directed towards inward atma and one can destroy Raag and Dwesh and karmas. Thinking that life's every moment is precious one should implement religious principles in order to destroy karma and achieve Moksha.

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